or rather unity in the Divine character ? Whence this wonderful correspondence in the portraits drawn by so many different hands ? We can account for it only by supposing that they all drew from one great original.

We have endeavoured to show that the God of revelation is also the God of nature, when nature is rightly expounded, and when all its phenomena are contemplated. An exalted view of the spiritual nature of man will at once conduct to a belief in the spiritual character of God. Enlarged conceptions of space and time, and of the magnitude of creation, will at once suggest an omnipotent and omnipresent God. The providence of God indicates wisdom and care, with government the most particular and minute. The moral principle in man, pointing to an excellence in God to be admired, but to an excellence which man does not possess, gives evidence of a holy God governing a fallen race. Leave out any of these classes of natural phenomena, and we have a God under some one or other of the partial and distorted forms in which he has been presented in different ages and nations. Combine the whole, and we have a God identical with the Jehovah of the Scriptures.

All professed religions have seized on some one or other of the features of God, and their votaries have been determined in the choice made by the prevailing sentiments of their hearts, and the habits in which they have been trained. In those eastern countries in which the mass of the people have been consigned to a slavish subjection to authority, the popular religions have represented the supernatural power as exercising an iron despotism, and exacting a deep prostration. The dreamy and meditative spirits of the same region, again, have cherished abstractions which widen, and are dissipated more and more, till they are lost in an illusive and ethereal nonentity. Among the more active, spirited, and liberty-loving nations of. western Asia and eastern

Europe, the popular faith became more individual, personal, and anthropomorphic, and they approached their gods with a greater feeling of familiarity. Each divinity among the Greeks had a special character with special objects of interest, and the Pantheon embodied all the popular virtues and vices of the country. In less civilized countries, where the inhabitants ranged through wide forests and over rugged mountains, and the tribes were generally at fierce war with each other, the presiding divinities